

RELIGIOUS EDUCATION THROUGH PUPPET SHOWS

A Professional Project

presented to

the Faculty of

Claremont School of Theology

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

by

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May 2020

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has been presented to and accepted by
the Faculty of the Claremont School of Theology
in partial fulfillment of the requirements
of the degree

DOCTOR OF MINISTRY

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May 2020

ABSTRACT

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This project covers entertaining and useful teaching methods through puppet shows in various religious education. I explained how to teach useful and unique religious education through my 20 years of experience in puppet shows in this project. Most people have no knowledge or experience in puppet shows.

At first, introducing the puppet show in a variety of places and environments, the reader was introduced to experience the puppet show indirectly. And then describes the history, theory, and type of puppet shows, and this study observed the educational use range and value of puppet shows. In particular, the project includes an adaptation of three famous novels into a puppet show. Besides, this study examined and interviewed the educational effects and necessities of performing puppet shows in three places.

Now, education is being made quickly and efficiently to many people through the media. So maybe the puppet show is the most inconvenient and annoying way of teaching. Nevertheless, the project suggests that performing puppet shows is a meaningful and entertaining way of teaching in churches and classrooms. Finally, this work introduces that religious education through puppet shows can use in the future that is changing into the IT and Internet world.

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Chapter 1. Introduction

A. The Research problem

This project responds to the need for diversity in religious education by proposing puppet shows as a pedagogical approach that can communicate across cultures and religions in a manner that is both meaningful and entertaining.

B. Context

In 1999, I started puppet shows for the first time in college. My sister recommended I join a children's mission group, where I learned about puppet show first time. The name of this ministry group is "*Aeyang*" (meaning Love for Young Lambs), and my sister had been volunteering there since 1993. The group had puppet shows and a variety of other offerings: music lessons, Christian education, and dance lessons. At that time, my sister encouraged me to join the puppet ministry. The thought of doing puppet shows made me feel nervous because I had no prior experience. However, at the same time, I felt excited at the thought of trying something new. I had watched some puppet shows a few times in my church when I was a child, but I had never actually performed a show. It was an amazing experience doing them for the first time. However, it was also difficult at first because of all the rules I had to follow: I had to speak loudly, move my body in a certain way, design my own puppet character, and understand and memorize the whole script. One can never perform a puppet show on their own; performers need to communicate and practice with each other for at least three months. Puppet shows can last from 10 minutes to 2 hours. My first puppet show was an hour-and-half long, and I played the

main character. At least 700 children and parents came to see it, and they all enjoyed it. My sister recommended I join the puppet show group at the club, and my experience with it became a vital part of my education. It was interesting to talk about something other than myself. I was an introvert, so it felt amazing to perform while hiding from the audience. The puppets were the ones putting on the show, so I did not have to feel shy. I did puppet shows for 15 years, doing 10 theater performances and hundreds of smaller shows.

Puppetry is a good communication method and has greater influence than any other method. It transcends language and religion and has endless psychotherapeutic and educational applications. Puppeteers provide effective education through a various puppet show and help the psychological treatment of the counselor. Interpersonal relationships can be indirectly formed with other people through puppet shows. Puppetry has been used in education, language development, counseling, mental health, therapy, drama, music, entertainment, and advertising.

C. Justification

Religious education is a significant aspect of Christianity. It is important to find the right tools to help communicate the Christian message. Puppet shows can help convey this message vividly to a large number of people of all ages. They make it possible to depict sensitive and difficult subjects without causing offense. Puppets can be used to show how to discuss and solve problems while keeping an open mind. People tend to calmly and openly accept sensitive and difficult messages when they are relayed through puppet shows. They are quite effective when trying to relay messages about sexual violence, smoking, drugs, alcohol addiction, and mental health problems.

Why are puppets unique as an educational method? When puppets and children

communicate, the effect is almost magical. My religious puppet shows are not targeted at just children; I aim to educate people of all ages. Based on my experience, I will demonstrate the high value of puppet shows in religious education.

D. Audience

This project is intended for people involved in religious education, including both clergy and lay members. It may also be helpful to members of other religious traditions.

E. Review of Closely Related Literature

It is common to use audiovisual teaching in pedagogy. Puppet shows are the most comprehensive educational method in audiovisual education. Because the literature on puppet shows is limited in religious education, I will examine the concept and definition of puppet shows in education. Puppet shows are not simply a linear method of education; they encompass music, literature, science, history, art, and so on and are capable of covering a vast spectrum of issues. They are thus a comprehensive art form. Because religious education is not much different from general education, it is reasonable to apply the puppet show to religious education.

According to Sang Jin Park and Doll Kim's *Introduction to Christian Education*, the word "educate" is derived from the Latin "educare." It is a combination of two words, "e" meaning "out" and "ducere" meaning "to lead" or "to draw." Therefore, the word "educate" means "to draw out from within." Furthermore, the word "pedagogy" comes from the Greek

word *paidagogos*, where *paidos* means “child” and *agogos* means “to lead.” Together, the words mean “to lead a child.”¹

Religious education and general education both have the same goal: to nurture children. However, religious education has another goal as well: nurturing spiritual maturity. In Christian education, there is an emphasis on knowing God and learning from God’s perspective. The purpose of this is to achieve God’s image within one’s life. Sermons and seminars can only help to a limited extent with this. Explaining the image of God to younger people requires a more dynamic approach; this is where puppet shows are crucial.

I have found a direction to study puppet show in this project, so I will have no difficulty in finding the relevant materials. For example, in journals, I can find stories of organizations that successfully set up puppet ministries.

In Introduction to Religious Education, Multicultural Religious Education, Narrative Pedagogies, we are learning about pedagogical puppet show. I have already learned how to discuss other religions through the textbooks and classes in Multicultural Religious Education. This project will study how to create a dialogue between religions through puppet shows.

F. Theological and Theoretical/Conceptual Stance

The Bible is filled with images that convey its true message. In the Bible, pictures of Bible stories help us to understand the Bible easily and to realize its true meaning, which is left as an important heritage to us. Through the image, the characters of the Bible showed us how to live according to God’s Word. Modern media has made it convenient to use these images in

¹ Sang Jin Park and Doll Kim, *Introduction to Christian Education* (Seoul: Presbyterian University, 2013), 23.

religious education, but it does not exert a significant influence on the audience. Puppet shows are still the most engaging way to use them to teach the Bible stories. Educating children through audiovisual means is effective for their growth. However, audiovisual techniques can cover only a fragment of the whole education spectrum. They relay the message but do not engage audiences. Puppet shows, meanwhile, are a comprehensive art form that uses engaging methods from the fields of music, literature, science, history, art, assembly and so on. The more methods the puppeteer researches, the better he or she can engage with audiences. Through music, story, and drama, puppet shows can deliver a three-dimensional experience.

In this project, I will discuss puppet shows in detail from theological and theoretical perspectives.

G. Methods

This project will begin with library research. Books, journals, and other articles will be explored to find theories of religious education and information on the use of images, audiovisual methods, and puppetry in communication and education.

1. I am already interviewing professional puppeteers working in churches, missions, public schools, broadcasting stations, and festivals. I will research the advantages and disadvantages of puppet theater with them based on their experiences.

2. I contacted a puppet theatre troupe in South California in 2017. I will join them and gain real-world experience. They have been holding puppet theaters in many places for a long time and have accumulated a great deal of experience. I experienced a puppet show with them, and I firmly established my puppet show theory.

H. Scope and Limitations

Churches provide religious education through puppet shows. I want to determine whether the audience finds such shows effective and influential. However, because there are few suitable models for the provision of religious education through puppet theater, it will be difficult to conduct research on this topic. So far, I have acted in puppet shows, but for this project, I will need to study their theological and theoretical aspects and develop an appropriate model. I want to use puppet theater to break down religious and cultural barriers among religions and get them to communicate with each other. This will not be easy, but I believe it can be done because puppets can easily communicate with anyone in religious education.

I. Chapter Outlines

Chapter 1. Introduction

Chapter 2. Overview of Puppet Show

Chapter two reviews the work I have been doing in puppet shows for the last 15 years, including my teaching and acting work. Readers will understand the advantages of puppet shows in various settings. Although Christian puppet shows are mostly discussed in this chapter, readers will also learn how puppets interact with other cultures and religions.

Chapter 3. Puppet Theory and Religious Educational Approach

Chapter three helps readers understand the history, concepts, and types of puppet theater, as well as explains the pedagogy of puppet theology. The chapter has the following sections:

- A. Theory and History
- B. Types of Puppetry
- C. Educational Value of Puppetry

D. Puppet Show Introduction and Scripts

E. Performances, Interviews, and Feedback

Chapter 4. Usability and Range of Puppetry

Chapter four explains the practicality of providing education through puppet theater. It describes in detail the use of puppetry in church and discusses the educational effects of puppet shows in schools, festivals, missions, parks, and other places.

Chapter 5. Conclusion

Chapter five concludes the study.

Chapter 2. Overview Puppet Show

Most people think puppet shows are for children and that only professionals can put on puppet shows. However, neither of these assumptions is true. In this chapter, I will provide a brief introduction of puppetry. Puppets are used in many areas, but this project will only cover its use in religious education. The chapter will also explain how puppet shows can be used to communicate with other cultures and religions.

A. *The Pilgrim's Progress* Dramatization

As the general director of my puppet theater troupe, I was thinking about what kind of story to perform. I thought *The Pilgrim's Progress*, which I had read as a child, would make a great puppet script. It was not easy to adapt the story to a script for a puppet show, but I was determined to do it. More than forty people helped me prepare for the puppet show, which would be an hour or an hour-and-a-half long. Preparations went on for three months as we made puppets, wrote song lyrics, composed scripts, arranged the sound, set up stages, prepared props, and promoted the show. It was my first project, so I made a lot of mistakes, but in the end, the show was a success. A total of 700 spectators attended it across 30 churches and five elementary schools. People of all ages, religions, and occupations, including children, the youth, adults, and the elderly as well as teachers and pastors, were impressed by the show. Even though it was an adaptation of a Christian novel, the show did not intend to promote the novel's message in a forceful way. Therefore, I did not perform the show at a church but in a lecture hall. Finally, we have had complete success with this puppet show. So, a request for a puppet show came from Jinju city, which is eight hours from Seoul. Our team went to Jinju without hesitation to perform a puppet show. Once again, the puppet show was a great success in Jinju city. My experience

helped me understand people in other religions and cultures.

B. Puppet Show in Australia in the Korean Language

The Pilgrim's Progress Puppet Show was a success, and the following year, we had the opportunity to do a puppet show in Australia. Our team thought it was good to play puppet in Australia, but we could not play puppet in English because we could not speak English. Thankfully, the Australian church said it did not matter if we had a puppet show in Korean. Fortunately, our team was able to leave for Australia. We were doing a puppet show in a foreign country, whose language we could not speak, for the first time. In the church in Australia where we performed, some of the audience members were Korean, but most of them were locals. Although the audience could not understand Korean, our puppet show began. Surprisingly, however, everyone enjoyed the show. *The Pilgrim's Progress* is such a famous novel that even the non-Korean locals could follow the story. I learned from this experience that when a popular story is adapted for a puppet show, the language does not really matter. After the show, people from the audience came and thanked us for the excellent performance. They belonged to different cultures, religions, and races, but the puppet show had brought them together. Thus, our mission was successful in Australia.

C. Performances and Classes in Thailand

When we performed in Thailand, the language barrier proved to be an even bigger problem than in Australia. In Australia, I could at least have brief conversations in simple English, but I could not communicate with anyone in Thailand. Despite this, we successfully completed a puppet seminar and a puppet show. The show was imaginative, so despite our

different cultures and languages, we could convey our message. This was an amazing experience of multicultural education.

D. Costa Rica Mission Trip

I went on a mission to Costa Rica with a Korean 2nd generation 8 years ago in the United States. Costa Rica's mission had no problem with English because we went with students who grew up in the United States. However, because the Costa Ricans used a lot of Spanish, they practiced the Spanish sentences that they could use in missions for six months. Having the same language and being able to talk makes it easier to perform a puppet show. Since we had been preparing and learning their culture and language for six months, we were able to share more with them. Furthermore, they were able to show them more and more puppet shows. Therefore, puppet theater is more effective when understanding and approaching the culture and language of each nation.

E. Children in Korean Churches

I have put on puppet shows every year in Korean churches in the United States. I would also put on shows on special occasions, such as Easter or Christmas. The students spoke English very well, so the sermons were in English. However, the puppet shows were in Korean. Common elements were biblical stories, gospel stories, stories about repentance, and thanksgiving stories. In Korean churches, except for the occasional language issues, we faced no problems putting on puppet shows.

F. Puppet Shows at Festivals

In schools, kindergartens, and festivals, puppet shows usually cover Aesop's Fables or traditional Korean folk tales. The puppets interact with the audience and have fun.

G. Ventriloquism

A few years ago, I saw a 12-year-old ventriloquist on *America's Got Talent 2017*. Her name was Darci Lynne. I was astounded by her talent and often talked to the children at the Sunday school service about her. Ventriloquism is very difficult, so when Darci performed, everyone was captivated. They shed tears of emotion when she told her story. It is the most exciting Ventriloquism activity, and people who are extremely surprised during the TV show. Watching her Ventriloquism, many people were impressed and watched her cheering with tears. I believe ventriloquism is more influential than any other storytelling method at delivering a message. When a ventriloquist delivers a message through a puppet, the audience unconsciously attributes the message to the latter and not the former. Therefore, the audience retains the message better. The audience has faith that the puppet will say something useful. Darci won *America's Got Talent* after she used ventriloquism to make her puppet sing. Ventriloquism places severe restrictions on pronunciation, but Darci sang in different voices for each of her puppets while maintaining the pitch and beat perfectly. The audience also loved her for her cute appearance and positive attitude.

I have taught children in church thousands of Bible stories over the last 20 years using storytelling, drama, painting, PowerPoint presentations, videos, puppet shows, science, and so on. However, the children were most responsive to ventriloquism. Using puppets, I told Bible stories and discussed them with the children. The children frankly expressed what they were

thinking and feeling. The students often felt that they were actually in biblical times.

H. Joining a Puppet Theater Troupe in California

So far, I had only performed puppet shows with Koreans. I later had the opportunity to work with a puppet theater troupe in Los Angeles. The troupe had a very different perspective on puppet shows. I translated a puppet show scripts from Korean into English, but it was not easy to postpone the unique emotions of the script. The puppet shows I did with the troupe helped me understand American culture. I am excited about tackling the new challenges posed by global multiculturalism and religious pluralism.

Chapter 3 Puppet Theory and Religious Educational Approach

A. Theory and History

The first puppet show was put on by a priest who hinged his chin on a mask and tricked his peers into believing that it was alive. The tribe became a fool, and his high priest grew larger because his tribe led souls to visit totems and bring them alive. Ancient Egyptians used puppets, as indicated by the moving statues found in ruined Egyptian shrines. The purpose of the puppets remains unclear. However, we can only guess how they used it. Additionally, ancient Greek and Roman documents mention puppet shows, but we know nothing about the contents of the shows. But, obviously, since the beginning of civilization, puppet dolls have been with us.²

Puppet shows have organizational support. In 1929, the International Puppet Union, UNIMA,³ launched an international festival for traditional and experimental puppet work. In 1966, puppeteer Frank Ballard founded the puppet degree program at the University of Connecticut. Then, in 1981, Jacques Felix founded an international school and puppet institute at l'Institut International de la Marionnette, in France to train performers, host festivals, and produce puppet-related books and journals. In 1998, Julie Taymor's puppet version of *The Lion King* won the Broadway Tony Award for Best Musical, and the puppet production Avenue Q won the award in 2004.⁴

² Robert Ten Eyck Hanford, *The Complete Book of Puppets & Puppeteering* (New York: Drake Publishers, 1976), 14.

³ "History," Union Internationale de la Marionnette Non-Governmental Organization Affiliated to Unesco, accessed January 21, 2019, <http://www.unima.org/en/>.

⁴ Eileen Blumenthal, *Puppetry: A World History* (New York: Harry N. Abrams, 2005), 34.



Both children and adult like puppet shows. Like Broadway's Lion King musical, adults like puppet shows. In particular, the children try to hear what the puppets say immediately and listen carefully to the stories of the puppets. Puppetry makes education the right way. Sometimes puppets will interest children, even if they are not unique. Through these exciting ways, children come to see and learn comedy, music, and pantomime, we can educate religion with the puppet.

Another reason why puppet is successful in education is that children tend to identify themselves with puppets. By imagining themselves in the role of puppets, they open themselves to learning and embrace new ideas and educational principles. People enjoy puppet shows more when they can relate the characters to themselves, their parents, their friends, their siblings, or someone else they are close to. When children witness the main character in a puppet show solve problems effectively, they try to adopt the character's attitude and speech patterns. For example, in the skit "I Want to Meet Jesus," some children want to meet Jesus like the child Jay did, but they do not know how. Children who want to meet Jesus but do not know how will relate to this story. They will learn how to meet Jesus by following the characters' actions. Further, parents, especially mothers, will relate to Jay's mother and pay attention to her interactions with Jay. By

⁵ "Julie Taymor," The Official Disney Fan Club, accessed January 21, 2019, <https://d23.com/walt-disney-legend/julie-taymor/>. Julie Taymor's Broadway adaptation of the animated classic *The Lion King* made its debut in 1997.

doing so, they will learn how to converse with their children about the same topics Jay discusses with his mother.

According to Johanna Smith, puppet shows are art forms that combine visuals, sounds, and movement and thus require writers, directors, actors, and lighting and sound designers, and so on. Puppet shows should be accessible by all ages and populations, including people with special needs. Art education is a precious but poor fund in this world. However, puppet shows can be used to cover many arts, especially with all students with less material. They can be especially useful for educators with limited time. However, one element of puppetry is a great necessity in today's classroom. Today's workforce requires students to have technological knowledge. The importance of developing real-world technology can no longer be ignored. Resources are becoming scarce, so flexible and creative thinkers are needed to bring in new innovations. I want students to harness their creative potential in this regard. According to research, students will be happier if they develop advanced practical skills. Why not put a premium on bringing joy in our classrooms? Puppet shows are great for showing students the joy of discovery and learning.⁶

Children commonly play with puppets when growing up. In early childhood education, puppetry is useful to foster the social, psychological, and moral development and thinking ability of children. In other words, there is an advantage that can prevent many problems caused by the activity of the puppetry. The use of puppetry in schools or churches can foster children's mental, social, and emotional stability. Puppetry is useful to children, so the use of puppetry in schools and churches is essential. However, the use of puppetry for religious education is not very

⁶ Johanna Smith, *Puppetry in Theatre and Arts Education* (London: Bloomsbury Publishing, 2019), 3.

common. Because teachers do not know the effect of the puppetry. Puppet shows have the following effects: First, they attract children's interest and enhance their focus. Second, they make religious education more creative and effective. Third, they improve children's retention of educational content. Finally, children's psychology can see through puppetry. Because of this effect, the puppet show used in schools and church schools.

The characteristics of puppet shows can be summarized as follows. First, puppet shows are for people of all ages. People who grew up playing with puppets especially have a nostalgic fondness for them. Second, puppets can repeat certain words or actions without irritating the audience. They can use this ability to emphasize a topic and embed it in the audience's minds. Third, the props used in puppet shows are small and easy to move around. And there are various sizes of dolls and equipment, so it's easy to handle them according to their use. Fourth, puppets can create fantasy worlds filled with animals, plants, and all kinds of things that magically appear and disappear. Puppeteers can research and develop sophisticated movements, gestures, and facial expressions. Finally, puppet shows provide children with practical and indirect experience. Therefore, puppetry is an effective learning tool and medium of communication that gives children emotional satisfaction, a sense of security, and confidence.

Puppet shows use props to depict people and animals, unlike plays where people perform on a stage. When used effectively, puppets can tell a story in an intimate way and establish relationships with the audience. This is why they are recommended in religious education. Puppet shows can increase the concentration of children. For example, the attention span of infants is five minutes. However, if one uses repetitive movements or unusual methods and materials to capture their attention, infants can focus for 10–15 minutes. In puppet shows, dolls perform various rapidly changing movements to keep children's attention. Additionally,

puppet shows stimulate children's visual and aural abilities to increase their capacity for retention. According to the chart below, children typically remember 5% of what they hear and 10% of what they read. However, if the children speak and act for themselves, they remember more than 90% of what they learned.

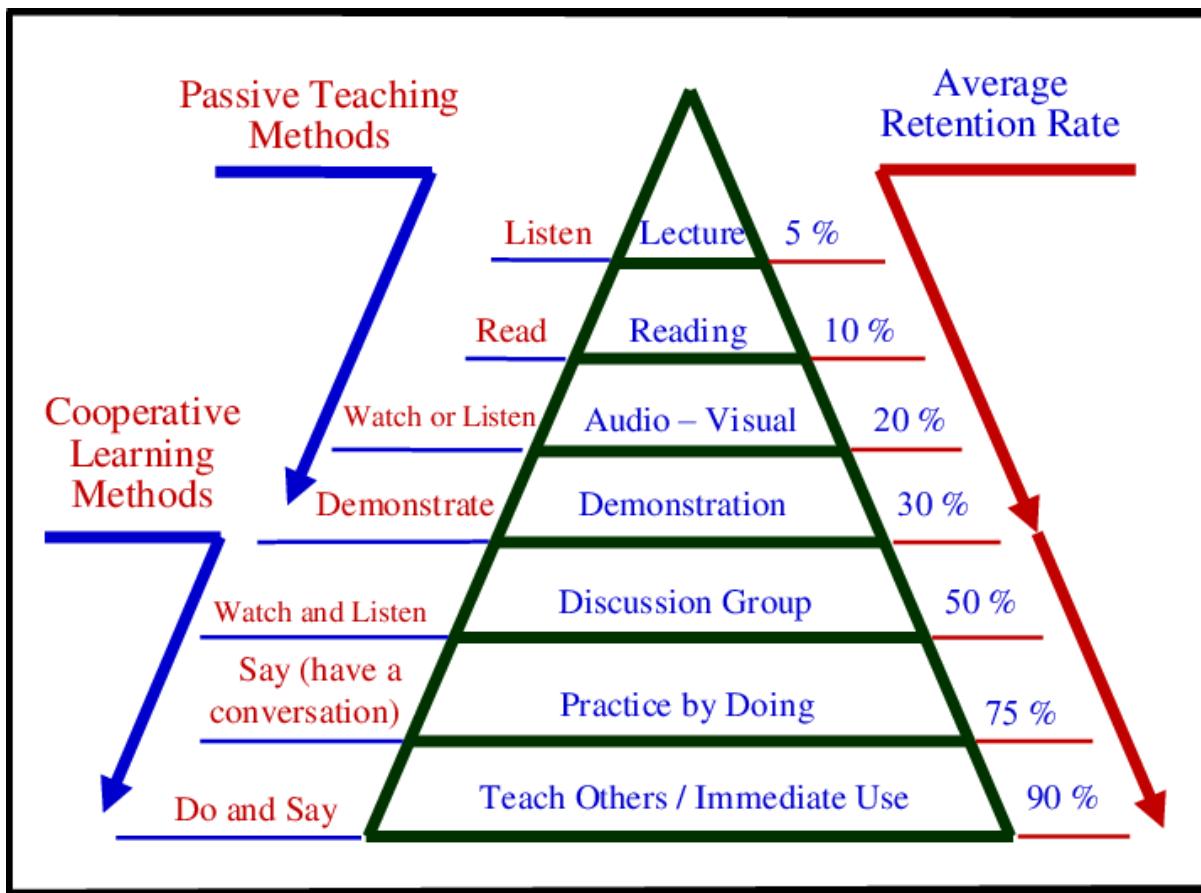


Figure 1. Learning Pyramid (Adapted from National Training Laboratories Bethel, Maine, USA)

⁷ “Al-Badrawy A. Abo El-Nasr,” Role of Engineering Design in Enhancing ABET Outcomes of Engineering Programs at Taif University, accessed February 12, 2020, https://www.researchgate.net/figure/Learning-Pyramid-Adapted-from-National-Training-Laboratories-Bethel-Maine-USA_fig1_317267917.

Watching a puppet show is not like watching a movie or a play. Puppet shows communication with the audience and encourages children to participate by constantly asking them questions. This helps the audience retain the contents of the puppet show. The puppet show is an educational way to satisfy all of this. Alike children make stories with the puppets in the puppet show, the children talk with the puppets. As the three puppets show scripts in the next chapter will demonstrate, puppets often ask questions, communicate, and talk to their audiences.

Third, puppet shows develop children's imagination and ability to express themselves. Children learn how to express their emotions and feelings by watching puppet shows. They are also able to see themselves in the puppets and use them to relieve their anxiety, tension, and negative emotions. Shy children who find it difficult to talk to others can communicate with puppets, allowing the latter to fill the gaps left by teachers and parents.⁸ At the same time, some children may be afraid of puppets, and others may not believe that puppets can talk. Therefore, puppeteers should train well in order to be as convincing as possible.

Fourth, puppet shows can depict unique situations that a play cannot, such as a bird or a person flying high in the sky. Puppet theater techniques include the symbolic technique, superhuman technique, and fantastic technique.⁹ The symbolic technique uses characters that are popular with children. This is to ensure that children do not feel uncomfortable during the puppet show. Next, the superhuman technique uses methods like lengthening puppets' arms, splitting their bodies, or turning them into another character. Finally, the fantastic technique uses science fiction or fairy-tale themes and characters. Animals and famous cartoon characters are popular in

⁸ Aeok Kim, *Theory and Practice of Puppet Show* (Seoul: Yangseowon, 1998), 10.

⁹ “Inhyunggeukdan Chingudeul,” 인형극단 친구들 [Professional puppetry team in South Korea], January 15, 2020, <http://www.puppet.kr/about-us>.

puppet theater.

Puppet shows have some disadvantages as well. First, hand puppet shows are performed in a small space, so people watching from the side cannot see everything that is happening. Second, in costume puppet shows, it is difficult to use certain expressions and articulate oneself clearly. Thus, sometimes, the audience may not know who is speaking. Some puppeteers have recently started using half-face masks, but children still prefer full masks or traditional puppets. Third, it is difficult to provide details like place names or Bible character names in puppet shows without seeming tedious.

Puppet theater is an audio-visual teaching medium that has more advantages than disadvantages. Therefore, if puppet theater popularized to make up for the disadvantages so that many children can see puppetry, the effect of religious education can be expected.

B. Types of Puppetry

Puppet plays are designed to be figurative and pictorial. It is important for puppets to have unique personalities. Different types of puppets such as hand puppets, rod puppets, string puppets, shadow puppets, and mascot puppets, can be used.¹⁰

According to Aeok Kim, there are five types of puppet shows:¹¹

First, in hand puppet shows, the puppets are manipulated by putting one's hands inside them and moving their fingers or wrists. Children are quite familiar with this type. A hand puppeteer opens and closes the puppet's mouth whenever it talks. This makes it seem as though the doll is actually talking, thus keeping children's interest. Although hand puppet shows seem

¹⁰ Bil Baird, *The Art of the Puppet* (New York: Bonanza Books, 1973), 46

¹¹ Aeok Kim, *Theory and Practice of Puppet Show* (Seoul: Yangseowon, 1998), 48.

easy to do, the puppeteers need to immerse themselves in the script and learn to manipulate the puppet's mouth perfectly after much practice.

Second, rod puppets and stick puppets are the most straightforward kinds of the puppet. Rods or strings connected to the puppets are manipulated in forward, backward, left, or right motions according to the action required. Different shapes or even pictures can be manipulated using rods or strings. Younger children may be allowed to do this as well.

Third, string puppets are called marionettes. Strings are connected to the puppet's joints and manipulated from behind the stage. This is the most advanced type of puppet show and can involve various delicate movements. It is not very easy to make and manipulate marionettes, and a great deal of practice is required.

Fourth, in shadow puppet shows, lights are used to create puppet shadows, which are manipulated from behind the stage. Shadow puppets encourage children to use their imagination and have greater emotional appeal than any other puppet show. The lighting creates a dreamlike atmosphere, and the size and shape of the image can be changed depending on the location of the light. Various coloring effects can be produced using a cellophane sheet, thus eliminating the cost of stitching different-colored clothes for the puppets.

Fifth, mascot puppet shows involve wearing masks and performing on the stage. The costumes need to be flexible so that the performers' movements are lively. They can interact with the audience on the spot and make them feel welcome. In this study, we used hand puppets, which are very familiar to children and are popularly used to educate them.

C. Educational Value of Puppetry

Puppet shows use toys to develop children's oral language skills and communication

skills, foster their social and emotional development, and help them understand society. Hand puppets, finger puppets, and marionettes can all be used to attract children's attention. Puppet shows are popular among children because the children cannot see the performers. Puppets provide children with an attractive way to obtain knowledge and understanding of the world. For example, when a child talks to a puppet, it is not afraid to share information.

Puppets can open a new world of communication to children and help them acquire language skills. Puppets can also be used for therapeutic purposes, assisting in disabled children's communication and development. Children learn how to communicate and formulate their thoughts and words when conveying messages. One of the most effective ways to develop a child's language skills with puppets is to model oral language. This can involve modeling correct sentence structure or introducing new words into a conversation.

Talking through puppets allows children to explore their emotions and reproduce familiar situations. For example, if children are asked to depict a role mismatch between friends, they will depict their feelings and responses in the situation. This provides children an excellent opportunity to learn positive social adaptability.

Puppetry helps children learn empathy for other people. When children are encouraged to act like someone else, they learn empathy. It is essential to teach children compassion and empathy for other people.

Developing critical interpersonal relationships in religious education is also important. A person who is good at interacting with others has excellent interpersonal skills. Such people can easily identify the feelings, motivations, desires, and intentions of those around them.¹²

¹² "How Hand Puppets Help Children Learn Valuable Skills," Welcome to We Have Kids, accessed March 9, 2020, <https://wehavekids.com/parenting/Educational-Benefits-of-Hand-Puppets-and-Puppet-Theatres>.

D. Puppet Show Introduction and Scripts

1. I Want to Meet Jesus

The script below is for a puppet show for Christians. Such puppet shows are mostly performed in church. Christian children are the main audience, but adults and non-believers may also find it interesting. I am looking forward to performing this puppet show because I believe it will enhance children's interest in the church and religion more effectively than traditional methods of education or digital education. Children can efficiently and accurately understand the fundamental doctrines of Christianity by watching puppet shows. Their teachers can them talk and empathize with them about the show. Many Sunday school teachers are unsure how to tell children Bible stories in an entertaining way. Puppet shows can help with this. The core aim of Christian church education is to communicate the living Word of God. Through a Christian education, children should aim to become children of God through education.

The following script is one of the most popular scripts in Korean Christian puppet shows. It has been performed in churches for over 30 years. It is about a Christian child who wants to meet Jesus and prays to him. Both children and adults can relate to it. I have translated the script from Korean into English.

I Want to Meet Jesus (Anonymous)

Jay: Mom, Mom! I'm here Mom!

Mom: Oh! My lovely son! Did you have fun at church?

Jay: Yes, Mom. But I have one wish.

Mom: Oh, what is it?

Jay: (hesitantly) I want to invite Jesus to my house.

Mom: (surprised) What did you say? Do you want to invite Jesus to our house?

Jay: Yes, Mom, I want to serve Him delicious food, play with Him, and listen to His message.

Please, Mom, please...

Mom: Oh, my son is already so grown up. It's a good idea!

Jay: Whoa! Really? Awesome! ... How do I invite Jesus?

Mom: I don't know.

Jay: Hey, guys! Do you know how to invite Jesus into our house? Think! Think!

I can't think because you are being so loud.

Mom: Ah! Pray to Jesus. If you sincerely prayed to Jesus, He will hear your prayers and surely come.

Jay: Will Jesus come to my house when I pray to God? Okay, I'll do it.

I am Jay. I love you Jesus. I want to invite you to my house. My mom gave me permission and said she would make a lot of delicious food for us. Please come to my house. I believe that you will come in. I really believe it. (Sleeps)

Jesus: Jay!

Jay: Who are you?

Jesus: I am Jesus. Did you want to meet me?

Jay: Yes! Yes! Are you really Jesus?

Jesus: Yes, I am.

Jay: Wow! This is not a dream, is it? No, it's real. Did you know that I really wanted to see you?

Where are you, Jesus?

Jesus: I am always with you. Did you say you wanted to meet me?

Jay: Did you hear my prayer? I love you, so I wanted to invite you to my house. My mom told me that she is going to make us a lot of good food. Will you come? Will you come?

Jesus: Thank you so much. I will come to your house at noon tomorrow.

Jay: Awesome! Mom! Mom! Jesus is coming tomorrow.

Mom: Are you sure?

Jay: Yes! Yes! I need to clean my room. LALALALA AALALA ...

Do you want to clean my room together? It's almost time for Jesus to come.

(Bell) Ding Dong!

Jay: Oh, Jesus is here. Please wait for me.

Beggar: Can you give me some food? I am so hungry.

Jay: What did you say? No! Never. This is not for you! I don't want to give you this food!

A special guest is coming to my house today. Get out!

Beggar: Please give me some rice. Please...

Jay: This is really annoying. Get out! You are so dirty ... I don't have any food for you (off).

Why is Jesus not coming? Did Jesus lie to me? I'm so annoyed.

Why won't Jesus come today? Jesus is a liar. A liar!

(Bell) Ding Dong!!

Jay: Oh! It is Jesus. Come on in, Jesus.

Elderly man: I'm so sick. (cough) (cough) I am sorry. May I have something to eat?

Please give me some food...

Jay: What? Are you asking me to share my food with you?

Elderly man: Please, please... give me some food...

Jay: This food is for Jesus, not for you.

Jesus will come to my house soon. Get out!

I'm getting really upset! Why is Jesus not coming? Jesus is a liar. A liar!

Satan: Ha-ha! Jay! What are you doing? Are you waiting for Jesus?

Jay: Yes! But he did not come.

Satan: Of course! Jesus is a liar. Hey guys! Is Jesus a liar? (Children: No. Satan: That's right x3)

Did you hear that? Listen! Children, say "Jesus is a liar."

Look, Jesus didn't come to your house. So, Jesus is a liar.

Jay: Is that true? Hey guys! Is he right?

Yes, Jesus did not come to our home. So, I am not going to believe in Jesus.

Satan: Really? Good job, Jay! You should not believe in Jesus.

Jay: Yes.

Satan: DO NOT BELIEVE IN JESUS! Jesus is really bad! Jesus is a liar.

Jay: All right. I will never listen to Jesus. Everybody, do not believe in Jesus!

Jesus: Jay...

Jay: Who are you? Are you also Satan?

Jesus: Jay! I am Jesus. I really wanted to meet with you.

Jay: What are you talking about? Do you know how long I waited for you?

Why are you here now? You did not come to my house, so I was upset. Jesus, are you a liar?

Jesus: I am not a liar. I came to your house.

Jay: No. The only people who came were the beggar and the old man.

Jesus: Yes. They were me. I came in the shape of the beggar and old man.

But you did not accept me, and you did not give me any food.

Jay: Jesus, please forgive me. I really did not know that was you.

Jesus: Did you want to see me? I am not so far away. I am always with you as a poor neighbor or an old person. By helping the poor and the elderly, you are also helping me.

Jay: Jesus, please forgive me. I was bad.

Jesus: Jay I love you so much. You said you love me, right?

Jay: Yes, I love you, Jesus.

Jesus: Thank you. I am always with you. Don't forget that!

Jay: Yes, Jesus. I will always be with you too. Thank you, Jesus.

Jay promised to love and believe in Jesus and to help the poor in the name of Jesus. Will you do the same? Yes? Very good! Merry Christmas!

2. *Rainbow Fish*

Marcus Pfister is a Swiss writer and illustrator. He published the children's picture book, *The Rainbow Fish*, in 1992. This book is a beloved children's book. I thought it would make a fascinating script for a puppet show.¹³ I needed a puppet script for toddlers to perform, so I dramatized the book into a puppet script.

¹³ Marcus Pfister, *The Rainbow Fish* (New York: North-South Books, 1999), ii.

Rainbow Fish(Marcus Pfister)

Characters

Rainbow Fish: RF, Blue Fish: B, Yellow Fish: Y, Red Fish: R, Black Fish: Bk,

Starfish: SF, Octopus: GO,

There lived a rainbow fish in the deep sea with shiny rainbow scales. The rainbow fish had very pretty scales, and the other fish envied the rainbow fish. Shall we meet rainbow fish? Let's sing "rainbow fish" together.

Come on, let's start!

RF: I'm the prettiest fish in the world!

B: Rainbow fish! Hello!

RF: Hi, blue fish! What are you doing here?

B: You are really, really pretty. How are you so pretty?

RF: I know I'm pretty. I have to go now.

B: Rainbow fish, can I ask you a favor?

RF: I'm too busy right now, but go ahead.

B: You have a lot of pretty scales. Can you give me one?

RF: (Amazed) What did you say? You want my shiny scales? I hate you!

B: Please give me one?

RF: No! I will not give you any!

B: Just one...

RF: (Angry) I hate you! Go away! I'm going. So annoying. (exit)

B: Fine, I don't need your pretty scales. I will not play with you again!

(To his friends) Hey, guys, where are you?

(Blackfish and redfish appear)

BK: What's going on?

R: What happened?

B: Where did the yellow fish go! Why aren't you coming ~~

Y: Yawn, I'm so sleepy.

B: Kids! I went to see the rainbow fish today!

I asked the rainbow fish to please give me a scale. Do you know what he said? He said I don't deserve such pretty scales! I will not play with rainbow fish from now on!

R: If you won't play with him, I won't play with him either. Y: I won't either.

B: Good, we will teach him a lesson.

RK: (singing) Weird. Where are all the kids today?

They always say my scales are pretty or ask me to give them one. Blue fish is here! I'll go play with him.

Hey, blue, want to play?

B: No, I don't want to play with you.

RK: Why not? I want to play with you!

B: Leave me alone.

RK: What's the matter with him?

I need to ask starfish. He knows everything.

Starfish, where are you? I want to talk to you.

SF: Who's calling me?

RF: Hello!

SF: Yes, hello, rainbow fish. What are you doing here?

RF: These days, my friends don't play with me or tell me I'm pretty! When they have delicious food, they don't share it.

I don't understand why. Do you know why?

SF: Rainbow, sorry, I don't know why...

The octopus might know.

RF: (Very nicely) Grandma squid?

SF: No, the octopus!

RF: Ah... grandma octopus!!

SF: The octopus lives in a cave far from the sea. It's behind a coral reef.

RF: I'll go there. Thank you, uncle, and goodbye.

Grandma squid? No, I mean grandma octopus! Octopus grandma! Are you in there?

GO: (quiet for a while and then through the cave) Who's out there?

RF: It's rainbow fish.

GO: Ah yes! I knew you would come.

RF: Did you really know I was coming?

GO: Yeah, yeah. The waves told me about you!

RF: Wow, really? The reason I came here is that my friends don't want to play with me and avoid me. How can I play with my friends?

I thought my pretty rainbow scales would make me happy, but they are not.

GO If you really want to be happy, give your scales to your friends. Then you won't be the most beautiful fish in the ocean, but you will be happier.

RF: (Surprised) What? Give them my precious scales? I can't do that! Without these scales, I will no longer be a rainbow fish.

GO: Do as you like. I won't force you, but please remember my words. There's only one way to be happy. Bye!

Grandma octopus disappears into the cave.

RF: What was she talking about? Do I have to share my pretty scales? No way! I won't be a special fish anymore without my rainbow scales! I'll just be more unhappy. What should I do? Hey, guys! I don't know what to do. Do I really need to share my pretty scales? I should go look for my friends ~

RF: Who is that? It's blue fish. Hi! How have you been?

B: Rainbow fish. Please don't be angry. I just want to have one of your small scales.

RF: My scale? Hey guys! Do you want my scales? Hmm...

It's only one small scale... Okay, you can have it.

B: Wow, really? Thank you, rainbow fish! Thank you so much!

Let's play! I'll call our friends ~~

RF: It doesn't matter if I don't have the scales.

Hey guys! Do I still look pretty?

BK: Rainbow fish, can I have one scale?

RF: Why not? Here you go.

BK: So pretty! Rainbow fish, you are the best! Let's play together!

Y: Can I have one too?

RF: Yeah, sure.

Y: Yes! Thank you so much!

RF: Now I understand what grandma octopus meant!

I am happier now that I have my friends back!

The rainbow fish enjoyed sharing his scales with his friends. He was no longer the most beautiful fish, but he was the happiest fish because he had so many friends!

3. The Pilgrim's Progress

The Pilgrim's Progress is a Christian fable by John Bunyan written in 1678.¹⁴ It is considered one of the most important works of Christian fiction in the English language. It is also one of the most famous books in the world and has been translated into more than 200 languages. These days, even though people may be aware of classic books, they do not want to read them. Therefore, adapting such books into puppet shows is a good way to make them appealing to modern children. The dialogue and visual props make the themes of the book easier to understand. Although *The Pilgrim's Progress* is a Christian novel, other religions and cultures will also find it interesting because of its entertaining format. The novel is so famous that it has been adapted numerous times for television and cinema. However, I do not believe it has been adapted into a puppet script.

The Pilgrim's Progress (John Bunyan)

¹⁴ John Bunyan, *The Pilgrim's Progress* (New York: Oxford University Press Inc., 2003), i.

Act 1

Characters: Christian, Evangelist, Worldly Wiseman, Legality, Apollyon, Talkative, Sound, Formalist, Hypocrisy, Angel 1, 2, 3.

I walked through the deserted wilderness of the world and came to a place where there was a cave. I went into the cave to sleep and dreamed. In the dream, a man in rags carried heavy loads away from his house and had a book in his hand. He was crying as he read the book. Finally, he couldn't stand it anymore, so he cried and asked, "What should I do?!" (Acts 2:37)

Christian: What should I do? How can I be saved?

Evangelist: Why are you crying?

Christian: I have read the Bible, and it says that I will die someday and be judged after death. But I don't want to die, and I don't want to be judged. What should I do?

Evangelist: Do you know about the narrow gate?

Christian: The narrow gate?

Evangelist: Yes, the narrow gate! If you go to the narrow gate, you will learn how to get to heaven.

Christian: Really? How can I get to the narrow gate?

Evangelist: Do you see the narrow door over there?

Christian: No. Where is the narrow gate?

Evangelist: Do you see the light shining over there?

Christian: Where? Oh, yes! I see it!

Evangelist: Go straight up, looking at the light! Then you will see a narrow gate. Knock on it, and someone will tell you what to do!

♫ Evangelist song ♫

The wide road! The destruction road! the narrow road! The way of salvation!

We all walk hand in hand on the narrow road.

Christian, cheer up! Look to heaven and go to where Jesus is.

The wide road! The destruction road! the narrow road! The way of salvation!

We all walk hand in hand on the narrow road.

Christian, look to heaven and go to where God is.

The evangelist will be with you! Cheer up!

(There is a sign on the narrow gate in the background of the stage. Christian appears with a sack on his back.)

Christian: This is so heavy! How good it would feel to take this burden off. When does this narrow road end? Who can help me take this off? Oh, it's so heavy!

Worldly Wiseman: Who goes there.

Legality: (ticking sound) I don't know who, but he seems really ugly. Wow! You are really ugly! Are those your sins on your back? I heard they can be very heavy.

Worldly Wiseman: Yes, the sack of sin can be so heavy.

Legality: If it were like me, I would have taken off that bag of sin already.

Worldly Wiseman: Right.

Legality: Doesn't that sack fall off your back? Ha-ha! Do you want to get rid of it?

Christian: (Loudly) Yes, please!

Worldly Wiseman: Are you on your way to the narrow door?

Legality: Are you?

Christian: Yes, they told me how to get rid of this burden of sin.

Worldly Wiseman: Do you really think you can go there? Are you stupid?

Legality: He is stupid! Do you really believe you can go there? Who told you that?

Do not believe others; just believe us! Look at us! Do you think we will lie to you?

Worldly Wiseman: Hey guys! Do you think we will lie to Christian?

Legality: It's stupid to carry a sack of sin and search for a narrow door. He seems to be a real idiot.

Worldly Wiseman: Can I give you some advice? You'll never be able to relax until you lose your burden. Your body will suffer too much.

Legality: How will you carry that baggage to that narrow door? The road is so narrow you won't be able to keep to it.

Worldly Wiseman: You will be exhausted because of the burden of sin on the road.

Legality: And you will not receive God's blessing.

Worldly Wiseman: Yes, that's right!

Christian: Really?

Worldly Wiseman: Do you think we're telling a lie?

Legality: We'd never lie to you! ... But how did you first take on the burden of sin?

Christian: I was burdened with this sin after reading the Bible.

Worldly Wiseman: I knew it. Everyone was really hard because of the Book.

Legality: I only found something nice and pretty that didn't suit you, and as a result, you're

worried about this useless worry! It's your wrong idea.

Worldly Wiseman: Yes, so do I! I know how to lose your burden.

Christian: Please tell me. I will do whatever you tell me!

Worldly Wiseman: So do you see the wide road over there?

Legality: Do you see it? Along the wide road, you'll find the Village of Morality, where only smart people live.

Worldly Wiseman: Wow! I like the Village of Morality.

Christian: The Village of Morality?

Legality: Yes, if everyone is nice and does a lot of good deeds, they get to go to heaven. I want to go to the Village of Morality. It is a fantastic place!

Worldly Wiseman: Right! I will show you the secret of how to get there. The Village of Morality is a shortcut to heaven.

Christian: A shortcut to heaven?

Legality: Yeah, if you go through the narrow door, you will be taking the long way.

Legality, Worldly Wiseman: The long road is a painful one!

Christian: I'm so glad there's an easier and faster road! I'm off to the Village of Morality!

(Christian goes out and flips the "Narrow Door" sign on the stage to "The Village of Morality" sign.)

Christian: How strange. This is clearly a nice, wide road, but the burden of sin is getting heavier and heavier. It's too much for me! But I can't go back either. Oh, I can't get stuck and die here. Somebody help me!

Evangelist: Who told you to go to the narrow door? Why are you here?

Christian: Evangelist, save me! My burden is too heavy, and I am here because Worldly Wiseman and Legality told me to go here.

Evangelist: Are you carrying the Bible? Then God's Word is in you.

Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. (Matthew 7:13)

Christian: Is the wide road the road to destruction?

Evangelist: Yes, Christian, Jesus is the only one who can take away your burden of sin. Jesus will help you and keep you in heaven! And never forget the words of the Bible. You have to knock on the narrow door. See you in heaven!

Christian: Thank you. Evangelist! I'll go back to the narrow road.

Christian: Ah, this is a really hard road! But if walking on it will take away my burden of sin, I will do so.

Sound:

*But he was pierced for our transgressions;
he was crushed for our iniquities;
Upon him was the chastisement that brought us peace,
And with his wounds we are healed. (Isaiah 53:5)*

Christian: Oh, I see Jesus's cross! Forgive me, Jesus, who suffered on the cross for my sins.

(Three angels come to Christian.)

♫ Three Angels Song ♫

Don't cry, don't cry. Jesus loved you and went back to the cross.

When you come to me, I run with joy

To heaven in Jesus

When you come to me, I run with joy

To Jesus in heaven.

Christian: (Sobbing)

Angel 1: Christian, don't cry.

Christian: Who are you?

Angel 2: Jesus died on the cross because He loved you so much.

Jesus forgave your sin because you repented.

We are here to tell you this.

Christian: Really? Did Jesus really forgive my sins?

Angel 3: Of course, Christian! Your sins are forgiven. Soon your heavy burden will be lifted.

Christian: Wow, I really lost my burden! Jesus forgave me! Wow...

Angel 3: Now take off your clothes of death and put on these new clothes.

Christian: Thank you, angel. Wow! These are really clean clothes!

Angel 1: Christian, you are now qualified to enter heaven. With this key, you can open the door to heaven. But if you lose this key, no one can enter heaven.

Christian: Nobody? Is there no way to enter heaven without a key?

Angel 1: No, Christian, only those who believe in Jesus and repent for their sins can have the keys to heaven. So, you must never lose this key.

Christian: I will never lose it.

Angel 3: You may have to face a lot of obstacles before you reach heaven, but if you keep your faith in Jesus, you will overcome them.

Christian: Okay. No matter how difficult things are, I will win the battle of faith and enter heaven.

Angel 1: See you there.

Angel 1,2,3: Goodbye!

Christian: Wow, I'm saved. Thank you, Jesus! I'll go to heaven now.

Act 2

Christian: Hello! Where are you from, and where are you going?

Formalist: We were born in the city of vain glory, and we are on our way to Mount Zion because we want to know how to live forever.

Christian: Why did you not come through the door, but over the wall? It is written in the Bible that he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. (John 10:1esv)

Hypocrisy: What are you talking about? Are you saying we are thieves and robbers? We came to this path over the wall because it is a shortcut to Zion. Are you stupid? Why don't you take a shortcut yourself instead of walking on the narrow path?

Christian: But if we choose the easy way, I don't think God will surely like it because that's not

God's plan.

Formalist: Why must you make everything so hard? In any case, the outcome is important.

You're still young and don't know how to live the world.

Hypocrisy: Yeah. You're still young! It is our custom to come over the wall. If you need evidence, I can prove that this custom is over a thousand years old.

♫ Formalist and Hypocrisy 's song ♫

I'm Formalist; Why am I so good? Does anyone know?

I was too hard in the law I kept. God will know all my pain. Yeah.

I am Hypocrisy; Why am I so good? Does anyone know?

We lived holy lives with long customs, and we will go to heaven as its first citizens from vain glory city.

I'm Formalist; Why am I so good? I'm Hypocrisy; I am so smart.

Yes, you are smart! I'm smart too! We are also geniuses and smart brothers.

Christian: Will your actions be accepted in the kingdom of heaven?

Hypocrisy: Of course. This is a custom that has been strictly observed for millennia. God must accept our traditions. And since we are already on this road, no one knows how we came to be here. I don't need the old ways. It matters where we are right now.

Formalist: Do you have proof that we are wrong? Bring your witness if you have one! You came this way beyond the entrance door, and we came this way beyond the wall. Please tell us if that is different from what you did!

Christian: I'm standing on this path according to God's will, whereas you are heading in the

wrong direction. You have come this way without following the word of God. Therefore, when you arrive at the gates of heaven, you will not be welcomed by God and will be driven away.

Formalist: I know better than you about the law and God's truth. I see nothing different between you and me. We're the same except you have a robe, and I do not.

Hypocrisy: Do you have a golden key?

Christian: Yes, this robe was given to me by the Lord, and He took away the heavy burdens on my back. When I arrive at Heaven's Gate, he told me that if I have this key, I can enter it.

But you don't have the key to heaven, so you won't be allowed in.

Hypocrisy: What are you talking about? Do you believe them? You are so naive.

Christian: You can't be saved unless you enter through the right door.

Formalist: I can't talk to you anymore. Let's go to heaven.

Hypocrisy: Yes. We don't you have time to argue with this foolish fellow. He's wasted so much of our time already! Let's go together, quickly...

Act 3

Meeting the Talkative Man on the Wilderness Road

(Stage background turns green)

Christian: Wow, it's a really sunny day. I wonder who I'll meet today.

♫ Talkative song ♫

Talkative, my name is Talkative. People named me that because I talk a lot.

But I hate that people bother me because I know so much!

Smart hair and lips like cherries! Do you want to see it too?

I'm pretty; my name is Talkative! Shiny Name Talkative!

I'm pretty; my name is Talkative! Shiny Name Talkative!

Talkative: Hey, where are you going all alone?

Christian: I ...

Talkative: Wait, are you that fellow Christian who is going to heaven?

Christian: How did you know that?

Talkative: Hallelujah and amen! I notice all things.

Christian: But who are you? Are you on your way to heaven too?

Talkative: My specialty is to know everything, and talking about heaven is my hobby. My nicknames are Smart, Genius, Knowledge, and Encyclopedia, and my name is Talkative.

Christian: So, which one of those is your actual name?

Talkative: Talkative! You know, as in “talkative”! My friends named me Talkative because I’m good at talking. No one believes in Jesus more than me. I have memorized over a hundred Bible verses. Isn’t that amazing and beautiful?

Christian: Really? A hundred Bible verses?

Talkative: Let me show you! The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,

Christian: Wow! You are so good!

Talkative: Oh, hallelujah, amen, and Blah blah blah blah and, blah blah blah blah ...

Christian: By the way...

Talkative: Shh! When an adult speaks, you should listen carefully! And blah blah blah blah!

Besides, blah blah blah blah... Also, blah blah blah blah...

Christian: (Suddenly loud) He's so talkative! Let me talk too!

Talkative: Oh, why are you interrupting me? Tell me in 10 seconds because I don't have enough time. 1 second, 2 seconds, 3 seconds ... (continue counting)

Christian: Ugh. So, do you live by everything you say? Are your words and actions the same?

The Bible says that if it does not have works, is dead (James 2:17) God recognizes not those who praise themselves, but those who praise Jesus.

Talkative: So, you think I'm just talking for my own sake?

Christian: I think you're too proud of yourself!

Talkative: It's clear that you're thinking of blasphemy, defamation, and murder. I can't talk with you because you're mentally ill. (Spits and gets angry)

Christian: Christians who believe in Jesus are often criticized by people like you. I'll go on my way now.

Act 4

Fight with Apollyon in Death Valley

(The stage background changes from green to blue. Christian is armed with the Holy Spirit [shields and swords] and walks with heavy footsteps.)

Christian: This is Death Valley. I've been armed with the sword of the Holy Spirit, but it seems like every time something pops out (create a horror atmosphere that surprises the crowd), I am going to be eaten.

Talkative: (Sounds only) Please help me! Somebody saves me!

Christian: (Looking down) Talkative? He yelled loudly and fell down to hell.

Apollyon: (Appears with a loud roar) Roar!

Christian: Wow-! Who is that?

Apollyon: Who are you? Where do you come from and where are you going?

Christian: (loudly) I'm Christian going from the city of destruction to heaven!

Apollyon: You are brave. I am Apollyon, king of the city of destruction. You cannot escape me.

If you do not swear to serve me, I will kill you.

Christian: I will never serve you. I am a believer in God. It is a sin to serve you, and the price of sin is death. Jesus told me.

Apollyon: If you follow me, you will enjoy all the riches in this world. What do you want? I will give you anything.

Christian: I will never succumb to temptation. I am a child of God. I am not your slave.

Apollyon: Do you think you can pass beyond me? You can never beat me. Are you ready to fight me? Can you stop my hell sword?

(Christian blocks the sword with his shield. The two fight, and eventually Christian falls to Apollyon's fire blade.)

Christian: Somebody help me! Please save me!

Apollyon: Hahaha, how do you like that? Today I will take your soul to fiery hell.

Sounds:

Rejoice not over me, O my enemy; when I fall, I shall rise; when I sit in darkness, the Lord will be a light to me. (Micah 7:8)

Christian: Don't be so sure, Apollyon! In the name of God, who loves us in all things, I will surely best you. I have the sword of the Holy Spirit, made of the Word of God!

Apollyon: So, you are a real soldier of God, armed with God's weapons! Disgusting! This is not over. I *will* take you to hell.

Christian: Running away? Come back, coward! The power of God is incredible! Thank you, God. I have defeated Apollyon in the name of the Holy Spirit! Let's go to heaven!

Act 5

Crossing the River of Death and Entering Heaven

(There is a sign of the “river of death” in the background of the black stage.

Christian: I see Zion over there. Once I cross the river of death, my journey will end. I have won a battle with Apollyon, so swimming in this little sea should present no problems! (Loudly) God, I'm coming. I'll jump into the water on three. One, two, three!

Apollyon: Here's a chance for me to beat him! River, overflow and swallow him! (River rises from below)

Christian: The river is overflowing! Like Michael Phelps, I will cross it! (Swim harder)

Apollyon: Michael Phelps? Do not jest! Hahaha, wind, blow him away! (Shake the picture of the river from side to side)

Christian: The river is too deep here. I can't swim anymore. God, please save me! I can't swim anymore. I'll die. Oh, Jesus, help me! Save me!

Sound:

When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you. (Isaiah 43:2)

Christian: I'm sorry, Jesus! Please forgive my arrogance!

♫ Christian song ♫

When I'm arrogant, when Satan tests me, Jesus is with me.

When I was arrogant, when Satan tested me, I had God's Word.

When it was hard or complicated, Jesus told me, I will solve all your problems.

When I do what the Lord says, when the devil tests me, let me overcome him with the power of God.

Please let me overcome with the power of Jesus.

Act 6

Formalist: Look, the gates of heaven. Hurray! Come on!

Hypocrisy: Finally! Taking the shortcut was an excellent choice. But do you remember who you met on the street?

Formalist: Who? What are you talking about?

Hypocrisy: Don't you remember? The man we met when we crossed over the wall?

Formalist: Yes! The man who called us robbers! He was odd.

Hypocrisy: Where is he? Didn't he have a head start over us?

Formalist: Forget him. Let's go!

Heaven's Gate

Angel: Welcome! Welcome to heaven. Please give me your keys.

Hypocrisy: What keys? We don't have any keys. Can we use Pokémon cards instead?

Angel: You can't enter heaven without the keys.

Formalist: Ha-ha! I already knew this, so I brought a master key with me.

Angel: That won't work. Only the key from the narrow gate will work.

Hypocrisy: We don't need it! With our combined strength, we can open the door to heaven!

(They push hard, but the door won't budge) It won't open ...

Formalist: You idiot! Let me call 911. Argh, my phone won't connect!

Hypocrisy: Why can't we enter heaven? Hey, guys, do you know why we can't get into Heaven?

Formalist: What did you say? We need the key to heaven? So, where did all the villagers who left for heaven go?

Apollyon: Do you want to know? I'll tell you!

Formalist, Hypocrisy: Who are you? Where did you come from?

Apollyon: I'm Apollyon, king of hell. Everyone from your village has been in hell with me for the past one thousand years. Now you too will come to hell with me.

Formalist: No way! I don't want to go to hell!

Formalist, Hypocrisy: (Both scream)

Apollyon: There's no escape!

Act 7

Christian: Finally, I can see Heaven's Gate! Hello. I'm Christian. It was a difficult journey, but because Jesus was with me, I was able to complete it without losing my keys.

Angel 3: Christian, I see you did have a hard time coming to heaven.

Angel 2: And I see you haven't lost your keys.

Angel 3: Give me your key. (The gate opens)

Christian: Wow! It's finally open!

Evangelist: Welcome to Heaven. You will enter Heaven and see God.

Christian: Can I see God? And Jesus? I want to see Jesus! I miss Him so much.

Evangelist: You pull off your dirty clothes and change into new, clean clothes.

Christian: Guys, I'm finally in the kingdom of God. It's so beautiful here. Isn't it? I can't hear you!

I'm never going back to earth again. It's too dangerous there. If we live according to God's Word, we will all meet in heaven.

When life is hard and you are lonely, say "Jesus, please be with me!" Good job. If you pray like this, Jesus will be with you to the end and show you the way because He loves us so much.

Goodbye! Let us meet in heaven.

♪ Ending song ♪

Over the first hill, it hurts too much. Over the second hill, it hurts too much.

Everyone! Let's all go to heaven.

It's hard to reach Heaven, but I know God is there.

The Lord laughs and hugs me.

It's hard to reach heaven, but I know God is there.

The Lord laughs and hugs me.

E. Performance, Interview, and Feedback

I did puppet shows and had conversations with children after the shows at churches during the children's worship and study periods. I did puppet shows at three different churches in

December 2019. I brought all the necessary props as well as the stage equipment. At the end of the show, I held a discussion with the children about their experience and reaction to the show. Then I interviewed a few of the adults about what they observed in the children during the show. Below, I summarize the three puppet shows and list the questions that guided the discussion and interview. I received feedback from the children who attended each puppet show. I interviewed the children as a whole group. I asked them how much they remembered about the storyline from the puppet show and then asked whether and why it was more fun to watch a movie than a live puppet show.

The puppet shows were *I Want to Meet Jesus*, *The Pilgrim's Progress*, and *The Rainbow Fish*. I adapted *The Pilgrim's Progress* by John Bunyan and *The Rainbow Fish* by Marcus Pfister as a simplified puppet show script. The performance time was approximately 10 to 60 minutes, depending on the age of the audience. Then the interview for the puppet shows each leader and children group with different sets of questions. I told everyone at the beginning of the puppet show about my D.Min project and told them they were free to leave at any point during the puppet show or interview. I allotted some ice-breaking time for the participating children so that they could relax and watch the puppet show. After the interview, the children and leaders gave a small gift.

Each child's age, the duration of the puppet shows, and each church's details are listed below.

* Questions for discussion with children:

1. How much of the storyline do you remember from the puppet show?
2. How do you feel after watching the puppet show?

* Questions for the adult leaders observing the puppet shows:

1. How was the reaction of the audience (children)?
2. How do you think the puppet show will affect people who are more familiar with digital and media formats?
3. What do you think is the educational effect of the puppet show?
4. Were there any objections from the audience after watching the puppet show?
5. Do you think the message of the puppet show influenced your thoughts and lives?

1. Sahn Sem Church

Sahn Sem Church is a Korean church in Torrance. Eight infants and twelve elementary school students, a total of twenty children, worship there on Sunday at 11 am. To celebrate the Christmas season, one puppeteer performed *I Want to Meet Jesus*. The puppet show took place during Sunday school service at 11 am on Sunday, December 21, 2019. About 20 children attended, as well as five teachers and two ministers. The puppet show began after a Christmas song that celebrated the birth of Baby Jesus. As the classroom lights went out, the children focused on the puppet show, which went on for 20 minutes. The puppets spoke a mixture of English and Korean. When Satan came out, some infants got a bit anxious. The teachers had to come in and calm the children down. Some of the 2–4-year-old children became frightened at Satan's appearance and began to cry.

The children listened carefully to what the puppets said. At the end, the puppets and the children prayed together, and some of the children promised to practice what they had learned from the main character. A child pastor preaches to the children every Sunday morning. However, the pastor uses no audiovisual material, so the children hardly remember his sermons.

The same is true of the adults. Teaching Bible stories in a puppet show format, meanwhile, helps children retain what they have learned.

The interview responses of a teacher at the Sahn Sem Church are given below.

a) How was the reaction of the audience (children)?

The children enjoyed the puppet show. For some, it was their first time experiencing a live puppet show. They were attentive to the show.

b) How do you think the puppet show will affect people who are more familiar with digital and media formats?

It will be a new experience for them because they are more familiar with the digital and media formats. The puppet show is a live show being performed in front of them. With digital formats, they have the power to stop, pause, and play; however, they cannot do that for live shows such as puppet shows. Therefore, a puppet show can be an excellent tool for digital learners.

c) What do you think is the educational effect of the puppet show?

The educational effect is related to the master storytelling and message. There are moral lessons and values. The puppet show was about accepting others, even if they are different from us. Similar to watching a YouTube channel or show online, the educational effect is significant on children.

d) Were there any objections from the audience after watching the puppet show?

There were no objections from the audience. All the parents and children enjoyed the show.

e) Do you think the message from the puppet show influenced their thoughts and lives?

Yes! The moral lesson of the puppet show is that one should accept everyone regardless of the differences among them. It is hard to tell the long-term impact; nevertheless, it will impact the children who heard the message.



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2. Mommy & Me

Mommy & Me is a program for 2–3-year-old toddlers and their mothers at the Oriental Mission Church. I performed *The Rainbow Fish* puppet show here. Twelve toddlers and twelve mothers attended, and three teachers were present. I was invited to the last class of the fall semester of 2019. The atmosphere was comfortable. Because the subjects were infants, the performance time did not exceed 10 minutes. The interview responses of Mommy & Me teachers

¹⁵ Performance at Sahn Sem Church on December 22, 2019.

are given as follows.¹⁶

* Questions for the adult leaders observing the puppet shows:

a) How was the reaction of the audience (children)?

Children had fun in the new environment and play style. Especially for parents, it was a way for parents and children to feel emotionally stable and to heal.

b) How do you think the puppet show will affect people who are more familiar with

digital and media formats?

The children are still young, but I think they were able to observe the direct action of the dolls through various movements and experience the cultural activities of the children.

In particular, the puppet shows where the dolls interacted and communicated with the children, rather than being passively witnessed like digital media, was more beneficial to the children's interests and literary activities.

c) What do you think is the educational effect of the puppet show?

The best educational effect for young children is that they learned to apply their thoughts and minds to the process of solving everyday problems in the story using their favorite dolls. Therefore, it helped them develop social affinity by considering and understanding each other's position and situation.

d) Were there any objections from the audience after watching the puppet show?

¹⁶ The Oriental Mission Church, <http://www.omc.org/#1>.

It is time for children to share their feelings and develop a more intimate and comfortable relationship as they watch puppet shows.

e) Do you think the message of the puppet show influenced your thoughts and lives?

By engaging with the story and events of the puppet show, the emotions of the were children expressed and focused in various ways. Moreover, they understood about right and wrong, and the development of events had a stable educational effect on their logical thinking and free expression.

* Questions for discussion with children:

a) How much of the storyline do you remember from the puppet show?

The story of the puppet show was prepared based on the story of the existing book, so it was not too difficult.

b) How do you feel after watching the puppet show?

Adults as well as children had a good time communicating stable emotions through puppet shows.

3. Mission to Promote Adoption of Kids

Steve Morrison, a Korean adoptee, founded MPAK(Mission to Promote Adoption of Kids) in 1999.¹⁷ The adoption experience moved him so much that he started this group. MPAK

¹⁷ Mission to Promote Adoption of Kids, <https://www.mpak.com/>.

seeks to give a voice to homeless children and works untiringly to bring positive change to Korea's negative adoption culture and help children who have lost their parents find families. It helps homeless children find loving homes through adoption. The organization wants to be the voice of "the smallest of these children," and it is driven by Christian principles. There are currently twenty-eight regional MPAK support groups across Korea and six in the United States (LA, Valley, OC, NY / NJ, San Diego, and Georgia).¹⁸

MPAK has a meeting once a year that all members attend. On December 14, 2019, it hosted a Christmas party at Dongshin Church in Fullerton. I was invited to this party as a special guest to perform *The Pilgrim 's Progress* puppet show. MPAK is a Christian organization, but people of different races, cultures, and religions are welcome. About 40 children (from 2-year-olds to teenagers) and 70 parents attended. The performance lasted an hour.



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The following are the interview responses of one of the MPAK leaders:

¹⁸ "About us," Mission to Promote Adoption of Kids, accessed December 1, 2019, https://www.mpak.com/about_us.

¹⁹ Performance at MPAK on December 7, 2019.

a) How was the reaction of the audience (children)?

As a program coordinator for a nonprofit organization for adoptive families and children, I can say that Sungwon Baek's performance was enchanting and engaging to children. We had about 40 children in various age groups, ranging from 2-year-olds to teens. I believe all the children and adults really enjoyed themselves, and the expressions on their faces revealed their connection to the characters and the story. The show was enthusiastically presented and thoughtfully planned out. They were excited at the beginning of the puppet show, and as the show progressed, I observed the children becoming captivated by the storyline.

b) How do you think the puppet show will affect people who are more familiar with digital and media formats?

As we all know, media has the disturbing potential to negatively affect many aspects of children's healthy development and behaviors. I think it might have taken a little longer for children who are more exposed to media to be completely focused on the puppet show, but sitting in front of a real live puppet show encouraged them to engage with it and captivated them in the end. I believe a puppet show is a wonderful entertainment that has positive impacts on children.

c) What do you think is the educational effect of the puppet show?

I believe Sungwon Baek's puppet show conveyed a very powerful message to the children. It taught them that the Christian faith is not just a philosophy or a religious act; rather, it is about viewing Jesus as a role model by loving and serving people. I thought the show's ending message was empowering and profound regardless of your age.

d) Were there any objections from the audience after watching the puppet show?

No. I believe everyone, including the adults, enjoyed it a lot. I believe the audience was joyous and impressed with the professional and enthusiastic performance by Sungwon Baek.

e) Do you think the message from the puppet show influenced their thoughts and lives?

Most of these young audience members were Christians, and there were a few non-Christian. They also ranged from 2-year-olds to teens. However, I believe the performance was appropriate and meaningful for all audience members. The message was very strong and powerful. I believe it gave the children some thoughts to take home and challenges to confront about their faith, or at least it caused them to be curious about seeking out faith if their families were not believers. It was great to observe the children joyfully engaged in the story of Christian's journey to heaven.

Chapter 4 Usability and Range of Puppetry

First, puppets can be used in worship or in Bible studies. They can also be used for advertising or offering time in worship. Preaching with puppets or balloons can stimulate children in this era of multimedia diversification. Preaching with puppets is different than preaching using other media because, first, children are familiar with puppets, and second, there is no sense of heterogeneity. Puppets can be more effective than friends for children. When using other audiovisual materials, the preacher simply shows the materials to children. However, puppets can talk with children about their difficulties with God's Word. Therefore, although the attention span of children is lower than that of adults, children will still concentrate on topics they are interested in for longer than usual during a puppet show. Children are familiar with puppets from the time they are infants. Puppet shows encourage the social, psychological, moral, and other development of infants. Puppets are used in kindergartens or mission schools to give children mental, social, and emotional stability.

As mentioned earlier, puppet shows are used a lot in religious education. Educators can perform puppet shows with relevant story scripts at each season (New year, Lent, Easter, Thanksgiving, and Christmas). They can educate their understanding and message about each season through a puppet show. At this time, they enjoy the festival with their parents and children, and it would be beneficial to watch a puppet show together with the whole family or the church. Many events can communicate with audiences through ventriloquism. It is also a good idea to create a pleasant atmosphere by using famous character dolls such as Marvel and Walt Disney at festivals and events. Also, it is good to have dolls participate in the game together to increase their familiarity with children.

Puppeteer can effectively teach general education, such as mathematics, writing,

language, and etiquette. Also, effective religious education is provided by moving the hearts of children who are deeply moved through puppet theater to open their hearts.

In addition, according to Diane Frey, puppet shows are a potent tool to help children in trauma gain strength. The author explains in detail below.

For traumatized children many symptoms are unconscious, nonverbal, right-brained experiences that often cannot be accessed through talk therapy. Puppetry methods provide a safe, structured medium to re-enact the trauma so that healing can begin. Puppetry is a direct-action method through which the child's internal reality is recognized and tangibly seen by client and therapist. It is then that healing begins. Trauma is a fact of life. It is not a question of whether or not trauma has been experienced by a child; it is about what to do when trauma happens. When clients can realize that "life goes on" and they can reframe the trauma into a life lesson, healing has occurred. Puppetry is a very powerful technique to help traumatized children become empowered.²⁰

²⁰ Lois Carey, *Expressive and Creative Arts Methods for Trauma Survivors* (London: Jessica Kingsley, 2016), 190.

Chapter 5 Conclusion

Some readers may think that puppets are a good educational tool, but they cannot start using puppets right away. The author does not think that this project can change entirely in religious education. There are still many places where puppet shows can be utilized. Of course, there are better tools, but I believe puppets are still the most effective for educating children. Next, some readers may complain that puppets are expensive. However, this is not true. As mentioned earlier, different kinds of dolls made of both cheap and expensive materials can be used in puppet shows.

The process for developing an educational method with puppets is explained below for those who have never seen a puppet show or who do not know how to perform a puppet show. First, one must write a script based on a biblical event, a novel, or a fairy tale. Simply writing the script will help with the basic setup of the puppet show. The story must be formatted according to the storytelling style of the storyteller. If one has difficulty writing a story, one can always choose an existing story; the important thing is that it must be easily relatable. Next, one must practice narrating the script in a similar way to how a parent would read a bedtime story to his or her children. The puppeteer must then start preparing the puppets to be used in the story. One can make puppets using many materials such as plastic, paper, sponge, kitchenware, and pencils. Alternatively, one can use toys of animals or animated characters. It is important that the puppets have eyes, noses, and mouths so that the children can project themselves onto the puppets. Children will be more interested in a puppet show if their teacher made the puppets himself or herself.

The puppet script can express whatever emotion the puppeteer wants, but it should encourage children to use their imagination freely. Even after the puppet show is over, they

should retain its contents. Puppet shows are an indispensable audiovisual resource for religious education and can be used to teach children multiculturalism and multiracialism.

As science advances, so do educational methods. Almost all children have iPhones and iPads today, so the way they communicate with others has changed. They share information on their cell phones rather than face to face. Augmented reality is becoming popular as an interactive method. In these circumstances, a media education system is essential. Religious education is not just about knowledge transfer; it requires empathy and communication. As we have seen in the text, puppetry is excellent for religious education. Below, the author explains why.

Teachers may be concerned about the story's children consume on their screens. What many educators do not realize is that puppets can help children consume information in a different way from their screens. They are real; they can speak and listen and they can touch and be touched, which makes them three dimensional. Teachers can easily use puppets to teach children about empathy, kindness, and love. The author invites everyone who reads this paper to share their experiences and discoveries about puppet theater on educational sites.²¹

Puppet shows are effective for religious, educational, and psychological reasons. They can also be held anywhere. Today, puppet shows are performed on all kinds of topics, such as sex education, etiquette education, and hygiene education. The intimacy of the shows makes the audience feel more comfortable. Further, puppeteers can collaborate with other artists depending on the elements of the puppet show. Researchers can use puppet shows in many different fields, including music, art, science, literature, psychology, pedagogy, and theology. Puppetry has

²¹ Johanna Smith, *Puppetry in Theatre and Arts Education* (London: Bloomsbury Publishing, 2019), p. 160.

moved on from being only children's entertainment. It embraces all ages, religions, and cultures.

In the researcher's opinion, puppet shows are useful but difficult to prepare and practice.

Nevertheless, it is worth trying out, especially in religious education. Further, the movement of some puppets requires expert manipulation to effectively convey the desired emotions. Puppet shows' greatest advantage is that they can directly express what the puppeteer wants to convey, no matter how sensitive the topic. Religious educators who are interested in puppetry should be strongly encouraged to pursue it. The researcher is convinced that the future of providing religious education through puppet shows is bright, balancing this generation of media education.

Appendix

Claremont School of Theology IRB Research Protocol Format

1. Date of submission – August 27, 2019
2. Project Title – RELIGIOUS EDUCATION THROUGH THE PUPPET SHOW
3. Name(s) of Researchers – Sungwon Baek
 - a. Principal Investigator – Sungwon Baek
 - b. Department or Program – D.Min. in Religious Education
 - c. Advisor (with email address) – Dr. Frank Rogers, frogers@cst.edu
4. Project Period (beginning and ending) – November, 2019.
5. Proposed funding sources, if applicable. Identify any potential conflicts of interest.
 - N/A
6. Summary of the research objective(s) (Explain what you hope to learn, demonstrate or achieve in 1 paragraph)

- This study is about impact of performing puppet shows to people of all ages, cultures and religions for religious education. In many Sunday schools, even when teaching the bible story, it is always taught after watching the bible story animation. But when I was young, many children knew and remembered almost all bible stories without these resources. The stories I learned through puppet shows had a profound influence in my life. I will study on whether this method of teaching has an educational impact on children familiar with the media. I will show the puppet show directly to the children and the audience, and study the phenomena and educational effects after performing the puppet show. Additionally, I will interview a puppet show specialist

in Korea to hear about the benefits, ability, range and utility of puppet shows. Then, I will also ask him what are the difficulties and limitations of playing puppet shows.

7. Brief summary of the procedures, tests, or activities to be utilized during the course of the research in order to collect data.

- Describe puppet show.

1) I Want To Meet Jesus.

The script is one of the most famous scripts in the Korean Christian puppet show. It has been performed in churches since about 30 years ago, but it is unknown author. This puppet show is about a Christian kid who wants to meet Jesus and so he prays to him. Therefore, it is a puppet show that can be relatable to children and adults.

2) The Pilgrim's Progress

The Pilgrim's Progress is a Christian fable by John Bunyan in 1678. It is considered one of the most important works of Christian fiction in English literature. It is one of the famous books that has been translated into more than 200 languages in the world, and has been read by people more than 300 years after the Bible. These days, people know the most famous ancient books, but they do not read the books. Therefore, I adapted it into a puppet show so that it will be interesting for the children and so that they may understand it easily because it is vital to teach children the importance of Christian heritage. Although this book is a Christian novel, it can be introduced in other religions and cultures without any difficulty.

3) The Rainbow Fish

Marcus Pfister is a Swiss writer and illustrator. He published a children's picture book, The Rainbow Fish, in 1992. This book is already a familiar and fun children's book for children and their parents. Therefore, this book is amusing and educational enough to be used as a script for a puppet show.

- Question List

- I will also receive feedbacks from the children groups who have seen the puppet show. I intend to interview the children not one by one but by groups. I will ask the children how much they remember about the puppet show and then find out whether it was more fun to watch in a video or a puppet show, and why.

For Children Group:

1. How much do you remember the story of the puppet show?
2. How do you feel after watching a puppet show?

For leaders:

1. How was the reaction of the audience (children)?
2. How do you think the puppet show will affect people who are familiar with digital and media?
3. What do you think is the educational effect of the puppet show?
4. Was there no objection after people watched the puppet show?
5. Do you think puppet shows will apply to their thoughts and lives?

- I will look at the educational effects after performing the puppet show. All puppet shows will be performed to an audience of 10-50 people but the interview will only target the person in charge of the group for 30 minutes. All interviews consist of taking notes. I will ask them the questions and take note of the participants' answers in my notebook. There will be no other written documents for them to fill out.

8. Describe the population(s) from which participants will be recruited, plans for the recruitment, and the consent procedures to be followed.

- There will be a puppet show once for each institution that I will meet. I will do three versions of the puppet show: I Want To Meet Jesus, The Pilgrim's Progress, and The Rainbow Fish. I readapted The pilgrim's progress (by John Bunyan) and The rainbow Fish (by Marcus Pfister) to a simplified puppet show script. The performance time is approximately 10 to 60 minutes, for it will depend on the audience's age. Then, I will interview each leader and children group with different set of questions.

1) Church version:

I am a pastor in charge of the Sunday school at Sahnsem Evangelical Church. We meet every Sunday to worship together and have a close relationship. So, when I do an interview, the children and leaders will be able to answer comfortably and honestly.

- Where: Sahnsem Church Sunday School Room
- When: Sunday Worship Service (11am)

- Participants: Sunday School students and teachers (about 20 kids, 8 teachers)
- Age: 1st grade to 5th grade
- Puppet Show Title: I want to meet Jesus (20 mins)
- The Sunday School classroom is the safest place in the church, and because there are many teachers and security staff, it is a safe and comfortable place for children to worship every Sunday.

2) Mommy and Me version:

Mommy and Me is a class with children and mothers every Thursday. The class has a storytelling session every Thursday. I will be invited to a special speaker and perform the puppet show.

- Where: Oriental Mission Church class room
- When: Class room in Education Building (Thursday 11am)
- Participants: Mommy, Kids and Teachers (about 10 kids, 10 mommies and 6 teachers)
- Age: Pre-K to Kindergarten
- Puppet Show Title: The rainbow Fish (10 mins)
- The classroom is the safest place in the church, and because there are many teachers and security staff, it is a safe and comfortable place for children to class every Thursday.

3) Mission to Promote Adoption of Kids (MPAK) version:

MPAK is an organization that supports families with adoptees. They get together regularly to share their stories. The meeting is a good and healing time because they understand each

other's situation and are able to sympathize with one another other. I am invited as a special speaker and will perform the puppet show for this organization.

- Where: Dong Shin Church of Southern California class room
- When: Class room in Education Building (Thursday 11am)
- Participants: MPAK members (about 50 kids, 20 parents and 10 teachers)
- Age: 1st grade to High schoolers
- Puppet Show Title: The pilgrim's progress (60 mins)
- Classroom is the safest place in the church, and because there are many teachers and security staff, it is a safe and comfortable place for children.

Additionally, ice breaking time will be required for participating children so that they can watch the puppet show comfortably. After the interview with the puppet show, the children and leaders will be given a small gift. All puppet shows will be held in the children's religious education area of the church which is already safe for children.

9. Summary of any risks of the topic, method, or to the population involved in the research plan.

- There is no particular risk because I will play the puppet shows with world-famous novels and Bible stories. This is a typical religious education program so there are no additional risks for the children. And their anonymity will be maintained as the children will never be referred to by their name in this D. Min. project.

10. Describe how participants' privacy and dignity will be protected.

- a. Describe the procedures to assure confidentiality in the use, storage, and disposal of primary data
- b. Indicate how long data will be maintained, where it will be kept, how it will be protected, and how it will be destroyed.

Before every puppet show, I will get an informed consent of all parents of these children and leaders for the puppet show interview. I will write all of this in a newsletter and distribute it to all parents and leaders. Furthermore, all puppet show and interview are not recorded. All interviews consist of taking notes. I will ask them the questions and take note of the participants' answers in my notebook. All data will be kept for research and will be discarded after the paper. The handwritten notes will be stored in a locked personal box. The password is secure because only I know it. After accumulating the required data, the handwritten notes will be shredded using a paper shredder. During my research, I will not expose the interview to anyone. I will announce before the puppet show that I will be having a dialogue with the children after the puppet show and using the children's feedback in the D. Min. project, though never referring to any children by name. If there are parents or children who do not want to participate in the interview for data collection, they are free to leave after the puppet show.

11. Include a copy of Informed Consent Form to be used.
12. Include the faculty advisor's endorsement of the research design.

Appendix E:
Claremont School of Theology
Permission to Release or Obtain Personal Information

Participant's Name: Ha Young Pyo

Date of Birth:

I hereby authorize [Sungwon Baek] to (check one):

obtain from the following

release to the following

Name: Sahn Gem church

Address:

the following documents/information/information from the records pertaining to services received Date of Service: 10 / 20 / 2019

The documents to be released are described or listed as:

It will be used in your opinions and ideas this D.Min project.

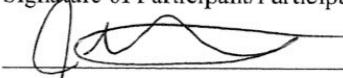
The records are required for the specific purpose of: the narrative pedagogy studies.

I understand that my authorization will remain effective from the date of my signature until, and that the information will be handled confidentially in compliance with all applicable federal laws. I understand that I may see the information that is to be sent, and that I may revoke the authorization at any time by written, dated communication. I have read and understand the nature of this release.



09-29-2019

Signature of Participant/Participant's Designated Representative



Date

Sept 29, 2019

Witness

Date

Appendix E:
Claremont School of Theology
Permission to Release or Obtain Personal Information

Participant's Name: DAESEUNG Son **Mommy and me at OMC**

Date of Birth:

I hereby authorize [Sungwon Baek] to (check one):

X obtain from the following

X release to the following

Name: DAESEUNG Son

Address:

the following documents/information/information from the records pertaining to services
received Date of Service: **10. 24. 2019**

The documents to be released are described or listed as:

It will be used in your opinions and ideas this D.Min project.

The records are required for the specific purpose of: the narrative pedagogy studies.

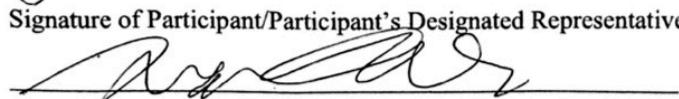
I understand that my authorization will remain effective from the date of my signature until, and that the information will be handled confidentially in compliance with all applicable federal laws. I understand that I may see the information that is to be sent, and that I may revoke the authorization at any time by written, dated communication. I have read and understand the nature of this release.



Signature of Participant/Participant's Designated Representative

9/26/2019

Date



Witness

9/26/2019

Date

Appendix E:
Claremont School of Theology
Permission to Release or Obtain Personal Information

Participant's Name:

Kathy Shin

**Mission to Promote
Adoption of Kids**

Date of Birth:

I hereby authorize [Sungwon Baek] to (check one):

obtain from the following

release to the following

Name:

Kathy Shin

Address:

the following documents/information/information from the records pertaining to services received Date of Service: Oct. 13th, 2019

The documents to be released are described or listed as:

It will be used in your opinions and ideas this D.Min project. _____

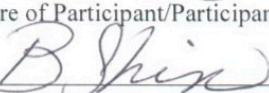
The records are required for the specific purpose of: the narrative pedagogy studies.

I understand that my authorization will remain effective from the date of my signature until, and that the information will be handled confidentially in compliance with all applicable federal laws. I understand that I may see the information that is to be sent, and that I may revoke the authorization at any time by written, dated communication. I have read and understand the nature of this release.



9-19-18

Signature of Participant/Participant's Designated Representative



Date

9-19-2019

Witness

Date

Appendix E:
Claremont School of Theology
Permission to Release or Obtain Personal Information

연구 참여 동의서

안녕하세요.

저는 미국 캘리포니아주에 있는 클레어몬트 신학대학 대학원 박사과정 중에 있는 백승원 목사입니다. 저는 인형극을 통해 어떻게 기독교와 다민족과 다문화에게 종교교육을 할 수 있는지 연구하며 논문을 쓰고 있습니다. 저의 주심 교수님은 Frank Rogers 박사님과 Sheryl Kujawa-Holbrook 박사님입니다. 논문과 관련하여 교수님께 문의하기를 원하시면 클레어몬트 신학대학 웹사이트 www.cst.edu 에 들어가셔서 Faculty 를 클릭하시면 언제든지 교수님과 이메일로 대화를 주고 받으실 수 있습니다. 인터뷰에 동의하시면, 1시간 정도 인터뷰를 할 예정입니다. 대화 내용을 녹음하지는 않으나, 기록한 자료는 안전히 폐기하도록 하겠습니다. 내용이나 질문에 어떠한 문제가 있을 경우 저의 주임 교수님께 언제든지 연락하실 수 있습니다.

이번 연구와 관련된 정보는 비밀이 보장됩니다. 인터뷰는 제가 단독으로 실행하고, 논문에 이름을 사용해야 한다면 변형하여 기재할 것입니다. 아래에 서명하심으로 인터뷰에 응하신다는 내용에 동의하시게 됩니다. 이번 연구에 동참하시는데 동의하시면, 서명된 이 문서의 복사본을 받으시게 됩니다. 끝으로 연구자에게 질문사항이 있으시면 언제든지 연락하시길 바랍니다. 감사합니다.

참가자의 이름: Sungsu Kim

일 시: Sep. 28, 2019

서명:



정성수

연구자의 이름: Sungwon Baek

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